

c 141. b. 13. THE (3)
S V M M E O F A L L
godly and profitable Cate-
chismes, reduced into one.

O R

A Mite cast into the Treasury of
the Church, and bequeathed as
a spirituall legacy vnto Children,
and to all poore ignorant
soules, for their better
direction vnto piety.

And more specially intended for the
instruction and building vp of mine
owne Family, and people of St Georges
Parish in Buttolph-Lane, London.

*And now published by Authoritie, for the
common good of Gods Church,*

By Gervase Scarbrough Bachelor of Di-
vinity, and Pastor of the said Parish.

D E V T. 6. 7.

*And thou shalt rehearse them continually vnto thy
children, and shalt talke of them when thou tarryest
in thine house, and as thou walkest by the way, and
when thou lyeest downe, and when thou risest up.*

LONDON,
Printed by George Eld, 1623.



15.8.75

TO
THE RIGHT
Honorable, truly
Noble, and most wor-
thy Lady, the Lady *Ann*
Countesse of Dorset ; such
honor and happinesse here, as
may accompany the glory
and eternall happinesse
of *Saints here-*
after.



Mongst ma-
ny generous,
Noble, and
religious per-
sonages, I
haue made bold with
your Honor, to dedicate
this Mite, Manuell and
Abstract of Religion vn-
to ; though neither the
party presenting, nor the

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worthinesse of the work,
nor the quantity thereof,
nor the manner of hand-
ling, be any way propor-
tionable vnto your Lady-
ships worth; yet the ho-
nest intent of the Author,
and the subiect, may bee
worthy of your Christian
and fauourable accep-
tance, as containing in it
the Modell and frame of
all Catechetickall princi-
ples, and fundamentall
Elements of Religion:
Therefore I humbly de-
sire your Ladiship to giue
it leaue to passe vnder
your honorable and gra-
cious name, to make it
the more acceptable to
such, for whom I haue la-

Dedicatory.

bored, euen to weaker Christians, who are as yet babes in Christ; which acceptation and countenance, if your Honor will vouchsafe to afford mee, I shall be richly satisfied. The motiue that encited and emboldned mee to single out your Honor to patronize the poore Legacies that I haue herein bequeathed to children, are these:

First, to testifie hereby vnto the world my vnfaigned estimation of those sauing graces and truth of Religion, which hereditarily from your childhood, & from your noble Tribe, dwelleth in you.

Secondly,

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2 Secondly, if books be our children, and the masculine issue of our meditations; then thinke it not vnfitting that your Ladyship, who hath euer been the Patronesse & Mistris of the father, should also now vouchsafe a blessing to the child.

3 Thirdly, to expresse hereby my great desire to shew my thankfulness for the many fauours which I haue receiued from your Ladyship, and from that mirror of piety, your noble and vertuous Mother, the late Lady *Margret* Countesse of Cumberland deceased, my most gracious Lady and

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and Mistris.

Fourthly, your gracefull disposition hath euer beene such, as what soeuer may bee set forth, to the better improving and advancement of Gods glory, and comfort of his Saints, you haue giuen it protection.

And lastly, whither should I flye for refuge, but to that Lady, your vertuous selfe, vnder the shadow of whose wings, & noble Family, next vnder God, and my poore parents', I may iustly challenge my first being.

Being borne at Carlton neare vnto Skipton in Crauen.

Madam, these are the Reasons as so many Adamants, and attractiues
A 4 that

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that haue drawne mee to
this humble presumption:
as to make choice of
your Honor as a Sanctu-
ary vnto which these my
first, and poore labours,
may flye vnto for refuge
and protection, from so
many supercilious, criti-
call and vncharitable cen-
sures, wherewith these
times doe abound, and at
which I haue euer trem-
bled.

And though I haue now
ventrously trafficked with
this my poore Talent,
whilest I behold richer
graces kept close at home
and buried in silence. Yet
me thinkes it far better to
husband a little to the

common

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common good, then to
hoord vp much wealth in
a fullennigardlineffe. And
my witnesses are in hea-
uen and earth, how I haue
euer trembled to returne
vnto my master, my ta-
lent lapt vp in a napkin :
for if the graine be good,
though neuer so little, it
doth better in the market
then in the garner. Nor
am I frighted with the
common obiection of a
dead letter, or the putting
forth of a Catechisme, a
childish and triuiall sub-
iect (so falsly reputed) for
if it were profitable being
spoken, surely it cannot
bee vnneccessary being
written. I know that some

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eloquent, elaborate and accurate Sermon in some famous & eminent place; or some more deepe, polished, and refined subiect and discourse; would carry the eyes and eares of our finer and sharper wits and spirits away with a stronger torrent; but yet with farre lesse profit to the vnderstanding and comfort to the conscience. For what is the reason of so much hearing and following of Sermons, and of so little learning, and fruit thereby, but because most men cannot reduce and refer what they heare to the seuerall heads of Catechisme.

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chisme, wherein they are strangers, hauing neuer beene thoroughly seasoned with the solid & sauing knowledge of fundamentall principles?

Which generall weaknesse and error, his Maiesty duly obseruing, out of his deepe, mature, and diuine iudgement, hath labored for the spirituall good and comfort of his Subiects, by all possible and godly meanes and perswasions, to reforme. Which hath brought more solid knowledge, and true comfort among all ranks and conditions of men, to this our Church of England, by the

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the sweat and painfull labours of his poore Ministers, in one yeare, then the frequent preaching and multitude of Sermons had done in many.

In the consideration whereof, most vertuous Lady, I haue aduentured and fastned at last, after much reluctation (as being best conscious to my owne infirmities, and being pressed hereunto by the restless importunitie of many worthie friends) vpon this Catechetical subiect; the meanest and lowest that can be, in the opinion of most; But in the iudgement of the best, the most necessary

Dedictory.

sary and fruitfullest of all other kinds, as being so often commanded and commended by God and his Prophets, by Christ and his Apostles, to all families and posterities, as will appeare more at large in the Treatise following.

And now Madame, what can be my ambition herein ? Surely the gaining of one poore Soule vnto God ; which mercy if the Lord will grant vnto mee, I shall acknowledge freely and heartily that my labours shall bee more then abundantly recompenced : I could wish with *Origen*, *Vtinam esses possi-*

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possibile me unum esse ex principibus asferre gemmas ad ornamentum Pontificis, sed quia hac supra me sunt, certe vel pilos Caprarum habere merear in Tabernaculo Dei. I would it were possible that I were one of the chiefe men that offered pretious stones for the ornaments of the Priest; but because this is aboue my reach, I wish I may be able to bring but a little Goates haire in the Tabernacle of God.

But lest the City should runne out at the Gate, my Epistle should exceed the Booke; I here humbly conclude, resolving of your fauourable accepta-
tion

Dedictory.

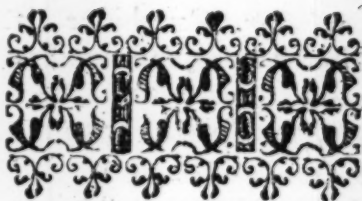
tion hercof, from him
that is vnfainedly desirous
of your saluation, and
that will not cease daily
to poure out his soule in
praier vnto God for the
long and prosperous con-
tinuance of your Lady-
ships dayes, and for that
noble Earle your Hus-
band, a famous & boun-
tifull Patron and Benefa-
ctor to many reuerend
and learned Diuines: that
as God hath highly ad-
uanced your Honors here
(not only in the outward
happinesse of vnstained
Nobility, greatnesse of
meanes, and fauour with
the highest vpon earth;
but that which is greatest
of

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of all, in the vnsearchable riches of Iesus Christ, eminency of many singular gifts, & in abundance of all good workes; that the same God of mercy and Father of glory, in his time appointed, would also gloriously crowne your soules with eternall happinesse, and with the honour of Saints in heauen, and that for the merits of his deare Son; In whom alone I will rest,

*Your Honors most deuoted
in all humble obseruance,*

Gervase Scarbrough.



An Abstract of CHRISTIAN Religion.

Question.



Seeing Catechising and the Instructing of Children is so commanded & commended by God and his Church to all Posteritie. Tell me in the first place what Catechisme is?

A 2

Ans.

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Answer. Catechisme, is a Greeke word, and signifies in the common and largest sense, to resound, or to instruct by word of mouth. And more properly in Scripture phrase, it signifies to deliver the first principles, and A.B.C. Lecture of Christian Religion. In which sense it is used in these places of Luke 1.4. Acts 18.25. Scriptures. Or more fully, Catechisme is a brieffe summe of the doctrine of the Prophets, and Apostles, delivered by mouth vnto the simple and ignorant, and exacted and required againe at their hands.

Q In the second place, tell me who is the Author and principall ordainer of Catechisme?

Ans. God himselfe. For whereas God since the beginning

ning hath beene the God, not only of the aged, but of Children also ; according to the forme of his Couenant made with *Abraham*, in these words. *I will be thy God, and the God of thy seede after thee, in their generations for ever.* Gen. 17.7. Therefore hath he appointed, that both old and young, according to their capacities, should severally be instructed in the doctrine of Salvation.

Q. Touching the Catechising of Children in the Jewish Church, where haue you any expresse Commandement ?

A. In the 12. Chapter of Exodus, at the 24, 26, 27, verses : God commands there, that Children, and the whole Familie should be taught the Originall, and vse of the Pasouer in these words : Therefore

An Abstract of

fore shall yee obserue this thing as an Ordinance both for thee and thy sonnes for euer. And when your Children aske you, what seruice is this you keepe? Then you shall say, It is the Sacrifice of the Lords Passeouer. Againe, in the 4. Chapter of the booke of

Deut. 4. 9. *Dentr.* and the 9. verse, God chargeth parents, that they rehearse vnto their Children the whole Historie of the Law then published: *Thou shalt teach them thy sonnes and thy sonnes sonnes.* In the

Deut. 6. 7. 6. of *Dentr.* 7. And thou shalt rehearse them, saies God, continually vnto thy Children, and shalt talke of them, when thou tariest in thy house, and as thou walkest by the way, and when thou liest downe, and when thou risest up: For this purpose

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pose God himselfe in brieft,
delivered the doctrine of the
whole Law, in these words :
*Thou shalt love the Lord thy
God with all thy heart, with all
&c. And thy Neighbour as thy
selfe.* And as briefly he deli-
vered the whole doctrine of
the Gospell, in these words :
The Seede of the Woman shall Gen. 3. 15.
breake the head of the Serpent.

*Q. Where doe you reade in
the new Testament, that In-
structing and Catechising of
Children is commanded?*

*A. First, our Saviour
Christ himselfe commanded
little Children to be brought
vnto him, as well to be In-
structed, as Baptized ; on
whom he laid his hands, and
blessed them, saying : Suffer Marke 10.
little Children to come vnto me, 14.
and forbid them not ; for to such
belongs*

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*belongs the Kingdome of Hea-
 -uen. And Paul saies of Ti-
 -mothy, That he had learned
 the Scriptures of a Childe,
 2Tim.3.15. which were able to make him
 wise vnto Saluation. And
 the same Apostle exhorts all
 Ephes. 6.4. parents to *Bring up their Chil-
 dren in Instruction and Infor-
 mation of the Lord.* And thus
 more largely the Apostle to
 the *Hebrewes* laies down cer-
 taine principles of the Apo-
 stles Catechisme. Namely,
 of Repentance from dead
 workes, of Faith towards
 God, of the doctrine of Bap-
 tisme, of the Resurrection
 from the dead, and of eter-
 nall Iudgement: all which he
 Heb.6.1,2. calleth milke for Babes.*

*Q. Now in the third place,
 tell me what are the principall
 parts and points of Catechisme?*

A. There

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A. There are foure: The Decalogue or the ten Commandements; the Apostles Creed, or the 12. Articles of our Belceef; the Lords praier; and the two Sacraments: whereof the first contains our Rule to liue by; the second, our Rule to belieue by; the third, our Rule to pray by; and the fourth doth confirme and ~~set~~ ^{set} vp the vse and comfort of all the rest vnto vs.

Q. For the first: How many Commandements are there?

A. There are ten; set downe in the 20. Chapter of Exodus.

Q. Into how many Tables are they diuided?

A. Into two Tables; whereof the first contains foure Commandements, reaching

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ching vs our duty towards God. The second Table contains sixe; teaching vs our duty to our neighbour.

Q. What is the first Commandement of the first Table?

A. Thou shalt haue no other gods but me.

Q. What is the sum and meaning of it?

A. The inward worship of God whereby we are charged to worship God alone; to loue, feare, and trust in him alone, as being the Creator and gouernor of al things; of whom wee receiue all the blessings we enioy, and therefore do depend only on him.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe any grauen image.

Q. What is the summe of

Q. What

this Commandement ?

A. The outward worship of God, not according to our owne fancies in the image of an Angell, man, or beast; but we must worship him according to his will reuealed in his word.

Q. What is the third Commandement ?

A. Thou shalt not take the 3.^d Comm. name of the Lord thy God in vaine, &c.

Q. What is the summe of it ?

A. A binding of the tongue to the good abearing, that is, we must vse with the highest reuerence the name of our God, whensoever wee either thinke or speake of him.

Q. What is the fourth Commandement ?

A. Remember that thou keep 4.th Comm. holy the Sabbath day, &c.

B

Q. What

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Q. What is the summe of it?

A. A rest from our labours in our callings, and a setting our selues apart only to Gods worship for that day.

Q. What are the Commandements of the second Table?

A. Six, which concerne our dutie towards our Neighbour.

Q. What is the sum of them?

Ans. Whatsoever you would that men should doe vnto you, do you vnto them.

Q. What is the first Commandement of the second Table?

5. Comm. *A.* Honour thy Father and thy Mother, &c.

Q. What is the summe of it?

A. That we must yeeld all speciall honor and reuerence vnto all our Superiors, whether they be our Parents, Magistrates, Ministers, or Governours

uernors placed by God a-
boue vs.

*Q. What is the sixt Com-
mandement?*

A. Thou shalt do no mur- 6. Comm.
der.

Q. What is the summe of it?

*A. All generall duties to
our Neighbour for the preser-
uation of his person.*

*Q. What is the seuenth
Commandement?*

A. Thou shalt not com- 7. Comm.
mit Adulterie.

Q. What is the summe of it?

*A. All generall duties to-
wards our Neighbours for the
preseruatiō of his Chastitie.*

*Q. What is the eight Com-
mandement?*

A. Thou shalt not Steale. 8. Comm.

Q. What is the summe of it?

*A. All generall duties to-
wards our Neighbour for the*

preservation of his goods. 11

Q. What is the ninth Commandement?

9. Comm. *A.* Thou shalt not beare false witnesse against thy Neighbour.

Q. What is the summe of it?

A. All generall duties towards our Neighbour for the preservation of his good Name.

Q. What is the tenth and last Commandement?

10. Comm. *A.* Thou shalt not couet thy Neighbours house, &c.

Q. What is the summe of this Commandement?

A. That wee keepe our hearts from all euill thoughts, desires, yea, pronenesse of sinning against our Neighbour, whether it be against his person, chastitie, goods, or good name.

Q. Now

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Q. Now in the next place, tell me what is the generall Canon or Rule to beleeue by?

A. The Apostles Creed, or the twelue Articles of our beleeefe.

Q. Vnto how many speciall heads are these twelue Articles reduced?

A. Vnto foure. God the Father, God the Sonne, God the Holy Ghost, and the Church of God.

Q. What beleeuest thou concerning God the Father?

A. First, I beleeue that God the Father through Christ, is not only a Father of all other faichfull, but my Father also, and therefore loueth mee. Secondly, that hee is Almighty, and therefore able to preserue and keepe all his people, and me in particular

B3 against

against all the powers of darknesse, and against all dangers both of body and soule, to life eternall.

Q. What beleeuest thou concerning God the Sonne?

A. I beleeue that Iesus Christ one God in substance with the Father and the Holy Ghost, was conceived by the Holy Ghost. And tooke flesh of the Virgin *Mary*, and in my Nature hath wrought for me whatsoeuer was needful for my saluation.

Q. Why did he suffer vnder Pontius Pilate an earthly Iudge?

A. That wee might the more be freed and cleared before the Tribunall Seat of our heauenly Iudge.

Q. Why was he crucified, dead and buried.

A. To

A. To deliuer me, from that eternall curse which was due vnto mee for my sinnes. And secondly he was buried for the greater confirmation of his death, and Resurrecti-on.

Q. What gatherest thou from Christs descending into hel.

A. I belecue that Christ triumphed oner Satan in his owne kingdome, and there conquered Hell and the power thereof, to free my body and soule from the eternall torment thereof.

Q. What fruit hast thou by the death of Christ?

A. First, I belecue that his death and punishment, which was most accursed, and reproschfull, is the appeasing of Gods wrath, and a full satisfaction to God for all my

B 4 sinnes.

sinnes. Secondly, that as he died for sinne, so will hee by the power of his death cause sinne daily to dye in my morrall body.

Q. What profit hast thou by Christs resurrection fro death?

A. These three infallible fruits and comforts: first, I am assured by his rising from death, that he hath overcome death, sinne, and hell, and hath fully thereby finished my iustification. Secondly, as he is risen from death, so he causeth me as a member of him, to rise from sin to newnesse of life. And thirdly, his rising againe is a sure pledge vnto me, that my body shall in like manner rise againe at the Resurrection of the iust.

Q. What dost thou meane when thou sayest, Christ ascended

ded into heauen?

A. That his Manhood is onely in heauen, but in his Godhead and comfort of his holy Spirit hee is with vs to the end of the world.

Q. What profit doth Christs ascension bring vnto thee?

A. First, his ascension into heauen, is a sure pledge vnto me of my ascension after him, by his power, being a member of him. Secondly, Christ hauing ascended into heauen, maketh continuall intercession for me.

Q. What is the meaning of Christs sitting at the right hand of his Father?

A. That his Father hath giuen him full power, and absolute rule, and dominion ouer all Creatures.

Q. What comfort receivest thou

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thou by Christs comming to iudge the quicke and the dead?

A. Singular comfort, in that I am assured that he shall be my Iudge, who alone is my Sauour, my Aduocate, and Redeemer.

Q. *What beleuest thou in the third place concerning God the Holy Ghost?*

A. I beleue that God the Holy Ghost scaleth vnto my heart all the benefits, and comforts of Christs humiliation, and exaltation, to be as really mine, as if I had wrought them in mine owne person. Making me daily die vnto sinne, and liue vnto righteousness.

Q. *Now in the fourth place, what callest thou the Catholike Church?*

A. A Congregation or
com-

companie of men chosen by God from euerlasting to eternall life, and gathered out of all Mankind, by the Holy Ghost, and blessed ministry of the word; consenting in the true faith: and such which the Sonne of God defendeth, preserueth, and at length will glorifie with himselte in his eternall Kingdome.

Q. What are the true tokens & marks of the Church of God?

A. First, the profession of the true, vncorrupt, and rightly vnderstood doctrine of the Law and the Gospell, contained in the writings of the Prophets and Apostles. Secondly, the right and lawfull vse of the Sacraments, whereby the Church of God is distinguished, from all Sects, Schimatikes, and Heretikes,

netikes. Thirdly, profession of obedience to the Doctrine and Ministry received.

Q. Why are we to hold and keepe these Notes and Markes?

A. First, in respect of Gods glorie, That Enemies may be discerned from Sons and Friends. Secondly, in respect of our owne Salvation, that we may ioyne our selues to the true Church; of which number, I doe verely belecue that I am one, being made partaker of grace here, and shall be made assuredly partaker of glory hereafter.

Q. What callest thou the Communion of Saints?

A. The societie of all true beleeuers as members of one head Iesus Christ. Whereby we are ready to communicate all Gods benefits both Spirituall

tuall and Temporall, to the mutuall cherishing, and comforting one of another, according to the measure which wee haue receiued of God in this life.

Q. What is it to beleene the forgiveness of sinnes?

A. I beleene that Iesus Christ hath wholly appeased the wrath of his Father for all my sinnes, and discharged the full payment due vnto them. And therefore they be freely forgiuen me, and shall neuer be layed to my charge.

Q. What beleeneest thou concerning the Resurrection of the body?

A. I beleene that after this life ended, my soule shall goe to God that gaue it, and my bodie shall rest in the Graue,

Graue, vntill the generall Resurrection ; And then I shall see God in my flesh, not with other but with these same eyes ; and I assuredly belecue that this my bodie shall be made like the glorious bodie of my blessed Sauour, without all corruption.

Q. What is it in the last Article to beleue life everlasting?

A. I beleue that when God shall raise againe this my body, and ioine it together with my soule, That then I shall liue with Christ for euer in his eternall kingdome of Glorie, and shall fully possesse such ioyes, as the eye hath not scene, the eare hath not heard, neither can it enter into the heart of man to conceiue.

Q. By what meanes doe we attaine to this liuely and sauing faith,

faith, which thou hast here professed?

A. By the Word preached, which is the ordinarie meanes appointed by the holy Ghost, whereby he worketh in our hearts this true and liuely faith; And without this preaching of the Word seconded by the blessed Spirit, we cannot obtaine this sauing faith.

Q. Now in the third place, tell me what is our patterne and rule to pray by?

A. The Lords Praier, appointed, and set downe by our Sauour in the sixt of *Matth. 9. verse.*

Luke 11. 2.

Q. How many speciall parts hath the Lords Praier?

A. Three. A Preface, the Petitions, and Conclusion.

Q. What

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Q. What are the words of the Preface?

A. Our Father which art in Heaven.

Q. What are we taught in the Preface?

A. To come vnto God as to a most louing Father with boldnesse, and yet with all feare and reuerence of his Majesty that filleth the Heauens.

Q. How many Petitions are there in this Praier?

A. There are sixe, whereof three concerne God, and three our selues and our Neighbours.

Q. What is the first Petition of the three which concernes God?

A. Hallowed bee thy Name.

Q. What is the summe of this Petition?

A. That

A. That God may be glorified by vs in all things.

Q. What is the second Petition?

A. Thy Kingdome come.

Q. What is the summe of this?

A. That both his Kingdome of Grace, and his Kingdome of Glory, may be established and perfected in vs.

Q. What is the third Petition?

A. Thy will be done in Earth, as it is in Heauen.

Q. What is the summe of this Petition?

A. Wee desire from our hearts, in all things to doe the will of God speedily, and faithfully, as the Angels and Saints of God doe performe it in Heauen.

Q. How are those three Petitions.

titions diuided, that concerne our selues, and our Neighbours.

A. They are diuided into two sorts. The first concerns the things of this life : The two latter concernes Spirituall things, & the life to come.

Q. *What is the Petition concerning the things of this life?*

A. Giue vs this day our daily bread.

Q. *What is the summe of this?*

A. That God would giue vnto vs, if it be his good pleasure, all things necessarie, for this present life, walking faithfully in our calling.

Q. *What is the former of those Petitions that concernes Spirituall things?*

A. Forgiue vs our trespasses as we forgiue, &c.

Q. *What*

Q. What is the summe of this?

A. That God would giue vs the full discharge and free forgiuenesse of all our sinnes in Christ. Euen as we, from the bottome of our hearts, forgiue one another.

Q. What is the latter Petition?

A. And lead vs not into temptation, &c.

Q. What is the summe of it?

A. We desire of God that he would bring vs no further into the battell, with our spirituall enemies, then we by his holy Spirit shall be able to preuaile and ouercome.

Q. What is the third and last part of the Lords Praier?

A. The Conclusion, containing a reason to enforce all the former Petitions, in these words;

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words ; For thine is the Kingdome, the Power and the Glory, for euer and euer.

Q. What is the summe of it ?

A. That we ground all our assurance of obtaining our praiers only in God. And therefore we returne all honor, and glory, and power, and thanksgiuing vnto him alone. Amen.

Q. What doth the word Amen signifie ?

A. It is a word of confidence, and assureth vs that those things which we haue earnestly begged of God, are granted vnto vs. By which, our hope is strengthened, our faith confirmed, our Consciences pacified and comforted. And so wee end our praiers.

Q. Now in the fourth place,
tell

*ask mee what are the things
which confirme and seale up
the comfort and use of all these
unto vs?*

A. The two Sacraments:
Baptisme, and the Lords Sup-
per.

Q. *What are Sacraments?*

A. Sacraments are sacred
signes and seales, obiekt to
our eies, ordained and institu-
ted of God, that by them he
might the more liuely declare
and seale the sweet promises
of his Gospell vnto vs. Or,
they are visible signes, of in-
uisible graces, ordained of
God, to confirme our faith in
his Promises.

Q. *How many Sacraments
are there?*

A. Two. Baptisme, and
the Lords Supper.

Q. *What is Baptisme?*

A. It

An Abstract of

A. It is a dipping, sprinkling, or washing of an Infant in Water.

Q. *How many things are specially to be considered in Baptisme?*

A. Two. The outward signe, which is Water; And the inuisible Grace, which is a death vnto sinne, and a new birth vnto righteousness, and holinesse of life.

Q. *What strength of Faith dost thou obtaine by Baptisme?*

A. I am taught and assured by Baptisme, that all my sinnes are fully, and freely forgiven me in Christ, and finally and totally washed away by his most pretious blood. For as the Water washeth away the filthinesse of my body; Euen so the blood of Christ being sprinkled vpon my

my soule by the hand of Faith, hath washed away both the guiltinelle of my sin, and the punishment due vnto the same.

Q. What if Infants die before they be baptized?

A. It is not the want of the outward Element, but the contempt which breeds the danger: For true beleeuers, old or young, are not saued because they are outwardly washed with Water; But because they are elected by God through grace. And *Ephes. 2. 5.* are the holy branches of beleeuing Parents.

Q. What is the vse of Baptisme?

A. First, it is an apparant testimonie, that God the Father in his Sonne Christ Iesus hath freely forgiven vs all
our

our finnes. Secondly, it puts vs in minde of our Spirituall warre against all the enemies of our saluation; the World, the Flesh, and the Deuill. And therefore we must strue to mortifie all our vnclean lusts, To die vnto sinne, and vnto the world, and to rise vnto holinesse of life: daily fashio-ning of our selues vnto the Image of Christ in all things; Because they that are baptized into Christ must put on Christ.

Gal. 3. 27.

Q. How is the other Sacrament called?

A. The Lords Supper.

Q. Why is it called a Supper?

A. Because it was instituted and eaten at night.

Q. What is the Lords Supper?

A. It is an heauenly Banquet

quet or Feast, wherein all the faithfull doe spiritually through faith, both eate the Body of Christ, and drinke his Bloud, vnto the confirmation of their faith, the comfort of their Consciences, and the eternall saluation of their Soules.

Q. Who is the Author and ordainer of this Sacrament?

A. Iesus Christ, as appeareth in these places of Scriptures: Matth. 26. 26, 27. 1 Cor. 11. 23.

Q. How many things are specially remarkable in this Sacrament?

A. Two: The outward signes, and the inuisible graces.

Q. What are the outward signes?

A. Bread and Wine:

C

Q. What

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C

Q. What

An Abstract of

Q. What are the inward graces?

A. The sacred Body and Bloud of Christ.

Q. What strength of faith dost thou finde in the use of the Lords Supper?

A. I belecue that as surely as I receiue the bread & wine into my body to become wholly mine; So my Soule receiueth all the vertue of Christs Passion & Righteousnesse to be as wholly mine, as if I had wrought them in mine owne person.

Q. Seeing this Sacrament is so holy a Mysterie, how shall I be qualified, and become a worthy receiuer of it?

A. By bringing with thee these foure Graces; Knowledge, Faith, Repentance and Loue.

Q. What

Q. What kind of Knowledge is required at our hands?

*A. A true and saving knowledge of God and of Christ, without which there can be no true faith, and so consequently no Salvation. For it is this knowledge that is the ground of all grace and obedience vnto which, eternall life is promised by our Sauour, saying : This is life e- John 17. 3
ternall to know thee to be the true God, and whom thou hast sent, Iesus Christ.*

Q. But what things are absolutely necessary to be knowne to Salvation?

A. We must be carefull at the least to attaine to the principles of Religion, as they are laid downe in the Word: That is, to know that there is but only one God, Creator of

Heauen and Earth, distinguished into three Persons, Father, Sonne, and holy Ghost. Againe, we must know that as God created man, after his
 Gen. 1. 26. owne Image at the first, in holinesse and righteousness; So by his wilfull rebellion and transgression, hee plunged himselfe into all miserie, and made himselfe and all vs in him guiltie of eternall death. And that there was no creature in Heauen or in Earth, that could reconcile God and man, but only Christ Iesus. And that he must take our nature vpon him, satisfie Gods Iustice for our sinnes, by vndergoing the punishment, and fulfilling of the Law. And that there is no way to partake of Christ, but only by faith, by which wee
 apply

apply vnto our selues all the merits of his death and passion.

Q. What is the danger of not knowing these principles, and the like grounds of Religion?

A. It is an euident signe that the Lord hath passed by such a soule, and hath reserved it as a vessell of wrath to destruction.

Q. How prone you that?

A. By these places of Scriptures. *My people perish for want of knowledge,* sayd God by his Prophet *Hosea.* And the Apostle *Paul* : *If the Gospell be hid, it is hid to those that perish,* whom the God of this world hath blinded their mindes. And the same Apostle affirmeth, *That* 2 Cor. 4. 3, 4
the Lord Iesus shall shew himselfe from heauen with his might

the Angels, in flaming fire, rendering vengeance to them that
 2 Theff. 1. 8. *know not God, and obey not the*
Gospel of Christ.

Q. What is our instruction from hence?

A. This must teach vs to use all care and diligence to get knowledge, especially that knowledge that hath the stampe of grace vpon it, and is proper only to the people of God; And that we send to heaven for it by Prayer vnto the Lord, attending diligently vpon the Word preached, and taught, reading, conference, meditation, and practice; lest it come to passe, that wee perish for want of knowledge, and for our neglect and contempt of the same be damned for euer.

Q. What is the second gift
 or

*or grace that makes a worthe
Communicant, and a welcome
guest to this Table?*

A. Faith, which is a speci-
all gift of God wrought in
my heart by the word pre-
ached, by which I doe apply
Christ, and the sauing pro-
mises of the Gospell vnto my
owne soule in particular.

Q. *What are the reasons to
enforce the necessity of this grace
and gift?*

A. First, because without
it, whatsoeuer we do is sinne;
Whatsoeuer is not of faith is sin,
Rom. 14. 23. Secondly, we
cannot please God in any per-
ticular action without it: *For
without faith it is impossible to
please God,* Heb. 11. 6. Third-
ly, without faith, the Word
cannot profit nor comfort vs,
For the word which they heard, Heb. 4. 2.

An Abstract of

being not mixed with faith, did not profit them. Fourthly,

Jam. 1. 6.

wee cannot pray without faith: Therefore the Apostle wills vs to Pray in faith, and wauer not. Fifthly, without

Mark. 16. 16

faith we cannot be saued; for thus runnes the Promise: He that beleeneth and is baptized shall be saued, but he that beleeneth not shall be damned.

Q. What is our instruction from hence?

*A. Seeing without faith we cannot please God in any thing, no not in our best actions and sacrifices: It stands euery man in hand to trie and examine his owne heart, whether he hath this excellent grace or no, according to that of the Apostle: *2 Cor. 13. 5* *Proue your selues whether you be in the faith,* And for this ende wee must*

must wait vpon God in the conscionable vse of all holy helpes and meanes appointed of God both for the begetting, as also for the encreasing of so excellent a grace.

Q. What is the third grace or gift that makes a worthy Communicant?

A. Repentance, which is a conuersion or change of the whole man from sinne, vnto God.

Q. How shall we come to repent vs of our sinnes?

A. By a narrow and strict search in our hearts, according to that of the Prophet: Let vs search and trie our waies, Lam. 3. and turne vnto the Lord.

Q. But how shall we make this narrow search in our hearts, seeing the heart is deceitfull ^{Jer. 17.} aboue all things?

Q. 5

A. First,

A. First, by getting a true sight of the vglinesse of our sinnes : For he that sees his sinnes throughly, will bewaile them heartily. *David* vpon the sight of his sinnes, *Ps. 119. 59.* turned himself into the waies of Gods Testimonies. Secondly, we must be humbled by the sight of our sinnes, with a godly sorrow, the end *2 Cor. 7. 10.* whereof is life and peace.

Q. By what meanes may a man attaine vnto this godly sorrow for sinne?

A. First, a man must take notice of the manifold fauors, and innumerable mercies that God hath bestowed vpon him, and his owne vnthankfulnesse backe againe vnto God, and this will be a good meanes to breake a mans heart with sorrow for sinne :
Thus

Thus dealt *Nathan* with *Da-* 2 Sam. 12.
nid: And this wrought re-
morse and sorrow in the heart
of *Dauid* euer after. Se-
condly, we must thoroughly
weigh and consider the foule
and fearefull fruits that euer
follow vpon sinne, not one-
ly shame and punishment be-
fore men: But principally the
wound of Soule and Consci-
ence, deading, dulling, and
drowning of our hearts and
affections to all good duties.
Thirdly, to come by this god-
ly sorrow, we must attend di-
ligently to the word prea-
ched; That so sinne may be
discovered, and our hearts
thereby come to smite vs for
the same; as the hearts of the
poore Iewes were brought to
cōpunction for their murde-
ring of the Lord of glory, by Acts 2. 37.
Peters

Acts 3. 37. *Peters powerfull Sermon.*
 Thirdly and lastly, as we must
 labour to see sinne, and to get
 godly sorrow for the same.
 So must we forsake and de-
 test it, and resolute neuer to
 commit it any more, though
 we might gaine tenne thou-
 sand worlds by it : *For what*
will it profit a man to winne the
whole world, and to lose his owne
Soule ?

Q. What is our instruction
from hence ?

A. To trie and examine
our selues seriously in this one
point especially, whether we
finde our hearts to be broken
and wounded in vs for sinnes
past, desiring to walke more
circumspectly, and holily for
the time to come : For this
is one of the maine endes
wherefore wee come to this
Supper

Supper of the Lord, to be strengthened against sinne and be knit vnto Christ. And so receiue the power of his death to kill sinne in vs, and haue more power and grace to please God all the daies of our life.

Q. What is the fourth and last gift which makes a worthy receiuer of the Lords Supper?

A. Loue, and true reconciliation to our brethren, which if we want, the truth of all the rest may be called into question.

Q. What is this Loue?

A. An vnfeined affection and charitie towards all men, yea, to our deadliest enemies, forgiuing & forgetting all the wrongs & iniuries that euer they did vnto vs, and

desiring from our hearts the
saluation of them all.

*Q. What are the motives or
Reasons to prouoke vs vnto this
dutie?*

*A. First, it is Gods Com-
mandment that wee should*
1 Ioh. 4. 20. *loue one another, And if any
man saies he loues God, and hates
his brother, he is a lyar, &c.*
And secondly, it is an infalli-
ble marke of Gods childe, By
1 Iohn 13. 35. *this shall all men know that ye
are my Disciples, if you loue one
another.* Thirdly, we haue
all one Father, God our Fa-
ther; all one Mother, the
Church of God; all one
Saviour, Christ; all one
Comforter, the blessed Spi-
rit: We come all to one Ta-
ble, and we all eate of the
same bread, and drinke of the
same cup, and so professe the
Com-

Communion of Saints to be amongst vs. Fourthly and lastly, this is that grace that seasoneth all other graces: and as *Iosephs* brethren were welcome for *Beniamins* sake, euen so are all other duties accepted for loues sake, otherwise what will it profit a man to heare, to reade, to pray, to communicate: yea, saies the Apostle, *Though he should giue* 1 Cor. 13. 14 *his body to the fire to be burnt and haue not loue, it should profit him nothing.*

Q. What is our instruction from hence?

A. First, seeing loue makes all other duties acceptable to God and Man: we must labour for this excellent grace, That we may put on ten- Col. 3. 12 *der mercie, kindnesse, humblenesse of minde, meeknesse, long suffering,*

An Abstract of

*suffring, and aboue all things
Loue, which is the bond of per-
fection.*

*Q. What other lesson doe
you learne from hence?*

*A. This serues to con-
demne all cruell hearted men,
who haue suckt the dragons
in the wildernesse, whose
hearts are bound about with
sinewes of Iron, whose con-
sciences are so brawned and
scared, that they cannot bee
drawne either by mercy or
iudgement, to be reconciled
vnto their brethren, nei-
ther in life nor death : to
the great dishonour of God,
shame of their profession,
wounding of their Consci-
ences here, and to their e-
ternall confusion hereafter.
Whereas indeed wee are
taught to loue our very ene-
mies,*

mies, from the patterne and perfection of all, true loue, Christ Iesus, who praied euen for the murderers of him, saying : *Father forgive them*, Luke 23. 4. *they know not what they doe.*

Q. Now tell me in the last place what are the speciall ends of this Sacrament ?

A. First, that it might be a confirmation of our faith, That is, a most certaine Testification of our Communion and vnion with Christ, That as truly as we are fedde with bread and wine, so truly doth he feed vs with his Body and Bloud to life eternall : In this respect this holy Sacrament is called the Scale of Rom. 4. 11. the new Couenant, and Remission of sinnes : Wee may therefore in our greatest

test doubts receiuing this Sacrament, vndoubtedly say
Iudg. 13. 23. with *Samsons* mother. *If the Lord would kill vs, hee would not haue receiued a burnt-offring, and a meat-offring at our hands, &c.* Secondly, to put vs in remembrance of his death till his comming againe. Thirdly, that it might be a publike distinction and marke to discerne the Church of God, from all other Sects and Nations: For the Lord appointed his Supper for his Disciples, and consequently, for all beleeuers, and not for any other. Fourthly, that it might be a bond of our mutuall loue one towards another, as being all members of one mysticall bodie. Fifthly, to scale vnto vs the assurance of
 euer-

1 Cor. 11.
26.

1 Cor. 10.
17.

everlasting life ; for our Sa-
 uour assureth vs, that if any Iohn 6.51.
man eate of this bread, he shall
live for ever. Sixtly and
 lastly, to stirre vs vp to a con-
 tinuall thankfulnessse vnto
 God the Father for the vn-
 speakable benefits which we
 haue receiued of him, by the Acts 2.47.
 death of his dearest Sonne,
 and our alone Saviour.

Q. Having shewed what
Catechisme is, and who is the
Author of it, as also the prin-
cipall heads and parts thereof:
Tell me in the fourth place the
reasons to enforce the necessitie
of Catechising in Church and
Family?

A. First, because God 1
commands it : Yee shall teach Deut. 4.9.
them your Children. Second- 2
ly, because of the glory of
God, which requires that
God

God be not only knowne aright by those of riper yeares, but of Children also, as hath beene proved before. Thirdly, for our owne comfort and saluation, for without the true knowledge of God and his Sonne Christ, that is, without Faith and Repentance, there is no Saluation, for such as are capable of instruction:

Iohn 17. For this is life eternall, to know thee to bee the only true God, and whom thou hast sent Iesus Christ. And without faith

Heb. 11. 6. it is impossible to please God. Fourthly, for the examining of opinions, discussing the truth, trying of Spirits, whether they bee of God, or no. Now we cannot try any of these but by the chiefe grounds of Catechisme.

Fifthly,

Fiftly, for the better vnderstanding of Sermons: for what is the reason of so much hearing and little profiting; but lacke of knowledge in the Elements and principles of Religion? The most part of our hearers being not able to reduce what they heare to the seuerall heads of Catechisme, and so they remaine still ignorant, senselesse, and vnprofitable hearers.

Q. Now in the last place, tell mee what is the scope and end of Catechisme and Christian doctrine?

A. The scope, and end of it, is the enlightning of our Vnderstandings, informing our Iudgements, reforming of our Liues, comforting of our Con-

Consciencs heare, and assuring our hearts of our eternall Saluation hereafter: That whether wee liue or die, wee are not our owne, but belong only to our most faithfull Lord and Sauour Iesus Christ: who by his most pretious blood hath fully satisfied for all my sinnes. And hath deliuered mee from all the powers of darknesse. And so preserueth me daily, that not an haire shall fall from my head without his speciall prouidence; making all things to serue for my good and satisfaction. And lastly, he assureth mee by his blessed Spirit more and more of euerlasting life, preparing mee daily in some holy measure, that I may only liue

live vnto him, and die
vnto sinne, and to this
wicked world,
&c.

FINIS.
